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INAUGURAL ADDRESS,

DELIVERED ON THE 7TH JULY, 1858,

BEFORE THE TRUSTEES

OF THE

La Grange Synodical College.

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Gray

Charge delivered by Rev. JAMES PAINE, of Somerville, Tenn., at the Inauguration of the President and Professors of La Grange Synodical College, July 7th, 1858. Together with the Inaugural Address of the Rev. J. H. GRAY, D. D., President of the College.



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ADDRESS.

Trustees, Patrons and Friends of the La Grange Synodical College:

It is with extreme diffidence that I rise to address you on the present interesting occasion, and upon the deeply momentous *theme* of Education; a *theme* which connects itself with everything that is *great, patriotic and holy*, and involves the deepest problems in Politics, Ethics and Religion.

After the eloquent and solemn address which you have heard from the appointed organ of the Synod, you can justly appreciate the magnitude of the interests involved. It is enough to make the Faculty tremble under the solemn responsibility.

It is not our purpose to discuss the abstract question of Education, or the respective duties and rights of the Church and State, but to give a brief outline of the argument which justifies the Church in her Educational policy, and consequently this Synod, in her attempt to endow an Institution for the promotion of learning on a *Christian basis*.

Originality on such a theme would be impossible, and will not be attempted. All that can be done is to collect, arrange and present such a train of thought as shall justify our position in the eyes of an enlightened and unprejudiced community.

Our first argument is, that the Church, in all ages, and under both dispensations, claimed this right, and, with a greater or less degree of fidelity, executed this hallowed trust.

"It would certainly be a serious thing for the Church either to omit a high duty, or to intrude violently into matters belonging to other authorities, not less divinely instituted than itself."—Such is the language of a learned writer opposed to denominational or Church education, yet we adopt it as a correct premiss, and shall proceed to demonstrate that she has understood her mission; that she has a divine warrant for her faith and practice.

The history of Education has not been written so clearly that we can trace it very continuously to its origin. As far as it has been written, it testifies that Education has been guided and controlled by men in their *religious*, rather than their political character. "Education, as originally designed, was more or less intimately allied with the ancient religion. The Grammarians, the Poets, the Orators, the Philosophers of Greece and Rome, were the writers whose works were explained and instilled into the youthful mind. The vital principle, as Julian asserted, in the writings of Homer, Hesiod, Demosthenes, Herodotus, Thucydides, Isocrates and Lysias, was the *worship of the Gods*. Some of these writers had dedicated themselves to *Mercury*, and others to the *Muses*. Mercury and the Muses were the tutelary deities of the Pagan schools."

The family was the original form of government, and when families were united under a common head, and developed themselves into the State, or Civil Society, the Theocratic was the prevailing element, and dominant power. It would appear, therefore, reasoning *a priori*, from the nature of the origin of society, that Education would partake more of the *moral* and *spiritual*, than of the physical and intellectual, and would give a prominence to our relations to God and Eternity. Consequently, we find from the only authentic history of our race, and the foundation of the first civilized nation on earth, the education of children *divinely* appointed, and their rights solemnly enjoined and enforced. It is worthy of notice that the Divine Law-giver enacted and promulgated, *first* the *moral*, and afterwards the *municipal* law. In the moral law, our duty to God is contained in the *first* table. Immediately after the enactment of the law, the decree goes forth, "These words which I command thee this day, shall be in thy heart, and thou shalt teach them diligently to thy children." This ordinance was not limited in its operations to the period of the Theocracy, but was obligatory throughout their entire existence as a nation. The character of their educational policy may be inferred from the character of their scholars, whose writings have come down to us, having outlived the reverses of time. Her sages were wiser than the sages of Greece; her bards and orators have not been excelled even in the Augustan age. If time would permit, we might compare the writings of the Jew with the Greek

and Roman. Whose names have eclipsed the fame of Moses, Solomon, David, Isaiah, Daniel and Paul? A late and elegant writer remarks, "To have written and published in Greece or Rome any one of the *thirty-six treatises*, which make up the Bible, would have immortalized Solon or Lycurgus, Aristotle or Plato, Socrates or Xenopheme, Seneca or Cicero, Tacitus or Pliny."

These are the proofs that the schools under the control of the Church, in the former dispensation, had no mean, narrow or bigotted curriculum, but were worthy of their divine original.

Descending the stream of time till we pass the terminus of the dispensation of the law and the Prophets, and enter upon the Christian era, we find the Church still exercising her divine right of supervision over the subject of education. The testimony of History is equally clear, consistent and decided.

Mosheim says, "The Christians took all possible care to accustom their children to the study of the Scriptures, and to instruct them in the doctrines of their holy religion, and *schools* were everywhere erected for this purpose, *even from the very commencement of the Christian Church.*"

We must not, however, confound the schools designed only for children, with the gymnasia or academies of the ancient Christians, erected in several large cities, in which persons of riper years, especially such as aspired to be public teachers, were instructed in the different branches, both of human learning, and of sacred erudition.

We may undoubtedly attribute to the Apostles themselves, and to the injunctions given to their disciples, the excellent establishments in which the youth, destined to the holy ministry, received an education suitable to the solemn office they were to undertake. St. John erected a school of this kind at Ephesus, and one of the same nature was founded by Polycarp, at Smyrna; but these were not in greater repute than that which was established at Alexandria, supposed to have been erected by St. Mark.—*Mos.*, 1st vol., part 2d, chap. 3, p. 7.

This testimony assumes more importance, and gains the strength of a demonstration, because it is in accordance with various texts of Scripture, especially *Eph.*, 4 *ch.*, 11 *v.* Paul, in enumerating the ascension gifts of Christ to his Church, says, "He gave some Apostles, and some Prophets, and some Evangelists, and some

Pastors and *Teachers*—see also *Rom.*, 12 *ch.*, 7 *v.* The Reformed Churches, the Swiss, French and Scotch understood this, in connection with other similar texts, as a *divine warrant and command* to supervise the work of education. The Scotch Book of Discipline says, the office of Doctor or Catechiser is one of the two ordinary or perpetual functions that travel with the Word. They are such, properly, as teach in Schools, Colleges and Universities.

The Westminster Divines say, “the Sacred Scriptures doth hold out the name and title of Teacher, as well as Pastor. A Teacher or Doctor is of most excellent use in Schools and Universities, as of old in the Schools of the Prophets. This testimony is strengthened by the fact that the success and efficiency of these Christian Schools aroused the enmity of the Apostate Julian, and he issued an edict prohibiting Christians from teaching in the Public Schools.” Gibbon thus speaks of his policy :

“Julian invited the rising generation to resort, with freedom, to the Public Schools, in a just confidence that their tender minds would receive the impressions of literature and idolatry. If the greatest part of the Christian youth should be deterred by their own principles, or by those of their parents, from accepting this *dangerous* mode of instruction, they must, at the same time, relinquish the benefits of a liberal education. Julian had reason to expect that in the space of a few years, the Church would relapse into its primeval simplicity, and that the Theologians, who possessed an adequate share of the learning and eloquence of the age, would be succeeded by a generation of blind and ignorant fanatics, incapable of defending the truth of their own principles, or of exposing the various follies of Polythism.”

This is indirect and circumstantial, but powerful, testimony to the existence and patronage of Christian Institutions.

When Christianity, under Constantine, became the religion of the Empire, then education was fostered by the State, and the Professors in the different Sciences began to be allowed regular salaries from the Government, and became objects of public regulation and discipline.

The effect of this alliance was as disastrous to science as religion; for after a transient and meteor-glow of prosperity, they both relapsed into a state of profound formalism, and while the body remained, the spirit was fled.

It is true, that Council after Council enacted decrees, ordering Schools to be established in the country towns and villages, yet a mental and moral paralysis had befallen the world. Hallam, in his History of the Middle Ages, says that, "general ignorance prevailed, and lasted for five centuries, during which every sort of knowledge was confined almost wholly to the ecclesiastical order. Science was indebted for its preservation to the Church." Even Hume admits that the Church was the depository of learning in the days of Alfred the Great. He says, "the monasteries were destroyed by the ravages of the Danes, the monks butchered or dispersed, their Libraries burnt, and thus the only seats of erudition in these ages were totally subverted."

In the year 563, Columba founded a College on the Island of Iona, in Scotland, which was a fountain of light and knowledge for many ages, and supplied both England and Scotland with Ministers and Teachers. It is supposed that Mosheim refers to this College when he says, "If we except some poor remains of learning which were yet to be found at Rome, and in certain cities of Italy, the Sciences seem to have abandoned the continent, and fixed their residence in Britain and Ireland. Those, therefore, of the Latin writers, who were distinguished by their learning and genius, were all (a few French and Italians excepted,) either British or Hibernians, such as Alcuin, Bede, Egbert, Clemens, Dungalus, Aëca, and others." The Church was the depository of the only light of Science and Religion which struggled against the Egyptian darkness of the Middle Ages. When we reach the period of the glorious Reformation, the evidence of the agency of the Church in this grand achievement, is too overwhelming to need confirmation. Ignorance and superstition alike retire. The School and the Church, Literature and Religion, unite in this holy crusade, and go forth to the conquest of the world. It would be a work of supererogation to trace the relation between the Church and Education, from that time to the present.

The Pilgrim Fathers had not been long resident upon this continent till they laid the foundation of Harvard. The objects contemplated by the founders, are expressly stated to be, "Piety, Morality and Learning." The same motives prompted to the establishment of Yale, and Nassau Hall at Princeton, N. J.

So we have briefly traced the history of Education, and with some degree of certainty, from the very origin of the Jewish polity, through successive ages, down to the present time, and this was our first argument to justify the educational policy of the Church, viz: That the Church had always claimed the right, and, with a greater or less degree of fidelity, executed the sacred trust. In the present century, and in this happy land, an effort has been made to rob the Church of her time-honored rights and dignity. The State, like Julian and the Jesuits, has attempted the control of this momentous interest.

The State is deeply interested in the subject of Education, for the intelligence of the people is one of the strong pillars of a free Government. Intelligence and virtue are the parents of civil and religious freedom.

But the State is also deeply interested in agricultural, mechanical and commercial prosperity. While it is the true policy of the State to encourage and assist, it will hardly be contended that it is the function of the State to supervise and control either one of these great sources of national prosperity and renown. The results of her interference and exclusive jurisdiction in the cause of Education, furnishes our second argument.

Institutions under State patronage and control, by the very principles of their organization, are prohibited from the inculcation of the doctrines of Christianity.

The Board of Trustees is composed of men of every shade of political and religious faith, and for fear of giving offense to some political or religious denomination, it is compelled to adopt the principle of non-intrusion. Knowing, however, that there is a religious sense in the public mind, the Trustees so far consult this prejudice as to select, commonly, a *Minister* for their President, and the other members of the Faculty from the prevailing denominations in the State. Now, while this is a tacit compliment to Christianity, it effectually excludes religion, while it bears simply the liberal name of non-intrusion. For while the Professional corps may all be religious men, their theological differences and mutual jealousy, destroy and nullify their religious influence, and their entire weight in the College is equal only to their ability as a Professor, and not as a Christian. The maxim of Julian's policy is carried out. The study of the Heathen Poets, Orators

and Philosophers, with all their corrupting and debasing views of virtue and the Gods, gives the impress to their faith and practice. Such a system cultivates the mental, to the neglect of the moral sense, and the result is intellectual giants, and moral dwarfs; a race of men unprepared for the solemn responsibilities of living or dying. Miserable themselves, and sources of wretchedness to others.

Many persons reject this representation as exaggerated, if not false and slanderous, because they have not seen these consequences. State Institutions may be compared to the tree of knowledge of good and evil, very pleasant to the eyes, and a *tree to be desired* to make one wise. The participation of its fruit brought sin and death to the world, and with it all our woes. Sufficient time has not yet elapsed for their full development.—It has been said that a person in traveling in a conveyance, a ship or car, that moves with *equable*, but less and less velocity, will not be sensible that the motive power has been removed until there is a perfect cessation. The great mass of society is under the propelling force of a religious education; a force inherent in bygone Institutions, but whose momentum is gradually diminishing, and hence many are not conscious of the change. But only look at the state of society, and you cannot fail to see a manifest and sad deterioration in the manners and morals of the young. There is a woful and wide-spread disregard to parental, and consequently to all rightful authority. The change is gradual, but certain and terrible (it is the beginning of this system of education). The waters gathered silently for years in the basin of the Alps, trickling down drop by drop, but at last they rend the solid mountains, and spread desolation and death in their course. So generation after generation may pass away before we can discern the ripe fruits of the system of a godless education. But it does not require a Prophet's vision to foresee what will be the character of a society whose childhood and youth have been spent in Institutions where religion has been excluded, and who have grown up with a superficial acquaintance with Science, and without the inculcation of our saving doctrine of Christianity. The experiment has been made in other times and other lands. In the language of the eloquent Henry, "I have

but one lamp by which my feet are guided, and that is the lamp of experience." I know no way of judging of the future but by the past, and judging by the past, what has there been in the workings of the Institutions from which the Bible has been excluded, which justifies the zeal of the advocates for such a system. One of the most distinguished Philosophers of the present day, and a Professor of the University of Paris, fearlessly asserts that "a religious and moral education is the *first want of a people*." Bonaparte is reputed to be the author of the following, which embodies our principle: "No society can exist without morals, and there can be no sound morals without religion. Hence there is no firm or durable bulwark for a State but what religion constructs. Let, therefore, every School throughout the land assume the precepts of religion as the basis of instruction. Experience has torn the veil from our eyes."

The history of nations teaches this truth, that the education of the intellect can never supercede or supply the place of the education of the conscience—that the civilization of wealth and knowledge, the diffusion of science, the cultivation of the fine arts, does not, and cannot, secure a corresponding development of moral civilization. The times and the places, when and where knowledge abounded, and a taste for the beauties of art prevailed, have not been the times and places where virtue, truth and righteousness have attained their maximum. Beyond all doubt and all comparison, the Greeks excelled all nations of antiquity in intellectual attainments, in the power to execute and appreciate the beautiful. If it were possible, certainly one might conclude that all these imperishable monuments of intellectual greatness, would teach and constrain them to shun the base and false, and practice the noble and true; and that all that realization of the beautiful with which her Poets and Sculptors overhung her skies, as with the splendors of an unfading rainbow, would preserve the nation from vice, and inspire them with virtue. But what is the melancholy fact? What is the record of history? All the graces of poetry and sculpture were insufficient to preserve them from moral debasement and national ruin. Rome confirmed this lesson. In its infancy it was characterized for its manliness and virtue, but when the Grecian learning flourished in the Roman Schools, and when Roman literature bloomed out in the Augustan age,

their former virtue began to decline. The baser pleasures and passions asserted their victory over the enjoyments of the intellectual nature, and the Roman, and even the Italian character, became so degraded that through the wonderful vicissitudes of its experience for the last 18 centuries, no essential recovery has taken place.

The Italian Republics of the period preceding the Reformation, afford still further illustration of the fact, that no intellectual training can supply to a State the *functions of a conscience*. Every attentive reader of history must remember that the culminating glory of the Italian art, was cotemporaneous with the deepest degradation of Italian manners.

The history of the period preceding the French Revolution, and the Revolution itself, will *exhaust* the demonstration. It was *Science* that was to introduce the reign of virtue by her analysis, she was to bring back the golden age, and deified Reason was to shower countless blessings from a cloudless sky. The experiment was made; the problem solved; the answer known, and well would it have been for the honor of our common humanity if the "recording angel could have dropped a tear, and blotted it out forever."

Thus, by two separate and independent trains of argument, we arrive at the same conclusion, that Education *is*, and of right *ought to be*, under the supervision of the Church.

The richest and ripest fruits of Science have been gathered from minds nurtured under religious influence. There is no antagonism between Science and Religion. They are, in fact, twin sisters, whose blended graces render each more lovely and attractive. While we do not impute to our legislators any settled or preconcerted purpose to dissociate Science and Religion, or to educate our sons without the fear and knowledge of God, by exalting the intellectual, and depressing our religious nature; yet such is a logical sequence. The moiety of attention given to Christianity in the established curriculum, is often a detriment, and not a benefit. It is like a "little learning—a dangerous thing." The young and plastic mind concludes that if this brief course embraces all that can be said in defense of Christianity, its claims are scarcely worth the attention of men of enlarged and cultivated minds; and hence our sons return from College often skeptical, if not confirmed, Infidels.

As patriots, therefore, as well as Christians, you ought to rejoice that *another College* has been added to the number of those which honor God, by recognizing his Word as a guide to the intellect, as well as the heart. In a recent lecture of Mr. Layard's, delivered in London, in speaking of the Educational policy of India, he quotes Dr. Duff, the able, learned and pious head of the Scotch Mission, and of the College at Calcutta, as saying, "Only save us from one thing; do not let the Government interfere with us."

The Presbyterian Church, ever alive to her solemn trust; knowing her rights, able and willing to maintain them, led the van of opposition to the secularization of Education, and restored the policy of the primitive Church, by establishing Parochial Schools, Presbyterian Academies, and Synodical Colleges. In the year 1739, when the number of Presbyterian ministers was only fifty, they initiated measures for the organization of an Institution under ecclesiastical control, and in 1743 it went into operation under the administration of Rev. Mr. Alison, at New Lebanon, Pa. The Log College, the nucleus of the present College at Princeton, an Institution second to none in our country, was founded on the same principle, and prior to the one at New Lebanon.

The first Academy in the State of Tennessee was founded in 1788, by a Presbyterian Minister, the Rev. Dr. Doak, and still exists as a chartered Institution, under the style and title of "Washington College."

The friends of learning and piety in the bounds of this Synod, weighing the responsibility on every hand, after mature and prayerful deliberation, resolved that, by the help of God, they would rear an Institution at which should be taught, at one and the same time, the lessons of revealed truth, and the elements of human science.

These spacious walls, this goodly band of noble youth, and these scenes of thrilling interest which have just transpired, are the first fruits of that solemn and high resolve. We may congratulate you, to-day, on the auspicious commencement of your undertaking, in the degree of prosperity which has marked our progress for the first collegiate year. This success is not referred to in a boastful spirit; is not ascribed to the merits of your Faculty; to their extensive fame and acquirements in literature

and science; but to the special favor of God, to whose honor this College was founded and dedicated.

We assume it as an axiom, that Education is designed to qualify rational beings for *their destiny*, and if so, it will follow that it should be commensurate with, and proportionate to, their position and prospects.

The son of a King and heir of a throne, should enjoy every facility to qualify him for the difficulties, labors and responsibilities of his anticipated elevation. *All our sons* are the *sons of a King*, and heirs to a Crown and Kingdom. The Bible is the only book, and Religion the only Science, that will prepare them for admission to the classes of the blessed. The Bible is not only the fountain of wisdom, and the text-book of our Science of morals, but it is the touch-stone of all Science, for we hold that no teachings of Philosophy can be true which conflict with the dicta of revelation. It is the "spear of *Ithuriel*, whose slightest touch detects and exposes falsehood."

Patient investigation, and a laborious analysis, make advances in the Physical Sciences, and hence old text-books are superseded; but Divine Science, being perfect, is incapable of improvement, and its text-book, the Bible, never can become obsolete.

Just as in the illumination of our cities, you may improve and advance from the flickering and offensive light of the common lamp, to the brilliant and cheering splendors of gas; but there is no need, and no attempt to add to the brightness of the day by improvements upon the sun. The Bible is the sun of the intellectual and spiritual world.

III. In conclusion, permit me to call your attention to another view of this subject, which justifies the Church in her zeal and vigilance in the cause of Education; and this is our third argument.

The Church is justly responsible to her great head for the continuation and supply of a succession of able and faithful ministers. In the language of our excellent Form of Government, *chap. 14, sec. 4*, it reads, "Because it is highly reproachful to religion, and dangerous to the Church, to intrust the holy ministry to weak and ignorant men. The Presbytery shall try each candidate as to his knowledge of the Latin language, and the original languages in which the Holy Scriptures were written. They shall also examine him on the Arts and Sciences." From.

this statute, it is manifest that high literary qualifications are required for the ministry.

It is essential, but does not supply the place of experimental religion. Deep, ardent, personal piety is the *first and last* qualification. Nevertheless, the statute book requires that "the Priest's lips should keep knowledge." Whence, then, shall we derive an educated ministry? The answer must be: from our Colleges. But, for a series of years, the painful truth was standing out before our eyes, that the number of candidates for the sacred ministry was annually decreasing. This fact, confirmed by the yearly Reports of our Board of Education, created a deep impression upon the minds of the friends of the Church, and much anxious thought and prayerful inquiry as to its cause.

Among the many causes which contributed to this sad decline, there can be no doubt that the prevailing system of Education exerted a controlling influence.

Young men generally select their future profession during the term of their collegiate course. This choice is the natural result of their literary training, their mutual associations. They hear from their Professors, and read in their daily studies, of Heroes, Orators, Poets and Sages, whose temples were wreathed with the unfading laurel, and who received honors almost divine. It is not strange that their young, generous and ardent spirits should catch the inspiration. These men are, in their estimation, the models and standards of human greatness, and hence they copy, and resolve to tread in the same path that led them to glory.—The very air we breathe, the state of our country, the genius of our free Institutions, all conspire to increase their thirst for fame, and to assure them of success, either in the Political, Military or Literary world.

The Heroes, Orators, Poets and Sages of the Bible, are not known. There is no one to *magnify the office* of the *ministry*, and to tell them of the claims of God, and the spiritual wants of a dying world—to tell them that honors, bright and lasting, may be won in the *Pulpit* as well as the *Forum*—honors that will shine with undecaying splendor when the dazzling distinctions of this world shall fade away, and be forever forgotten and unknown. For they that are wise, or as the margin reads, *teachers*, shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars, forever and ever."

Where is the Professor in a State Institution, who either from the power of love divine or a sense of duty, would ask his class, "Who has accomplished most for his land, its warriors and statesmen, or the ministers of the Gospel? Who most for England, Ed. Burke and W. Pitt, or Geo. Whitefield and R. Hall? Who for Scotland, Robt. Bruce and Wm. Wallace, or John Knox and Thos. Chalmers? Who has done most for the world, Ed. Payson or Prince Talleyrand?" Payson, just as his time of service was about to close, said: O! if ministers only saw the inconceivable glory that is before them, and the preciousness of it they would not be able to refrain from going about, leaping and clapping their hands for joy, and exclaiming, *I am a minister of Christ*, I am, &c. Talleyrand was in another hemisphere, but was the cotemporary of Payson. He was the most distinguished man of his age in the political world. He originated and conducted more important negotiations than any statesman who ever lived; he was literally oppressed with honors and loaded with wealth. The day previous to his death, he left the following lines upon his table: "Behold eighty-three years have passed away! What cares! What agitations! What anxieties! What ill will! What sad complications! and all without other result except great fatigue of body and mind, a profound sentiment of *discouragement of the future and disgust of the past*." Who is the better model? Payson or Talleyrand?

The want of such teaching, of such appliances, as those in our literary institutions, explain the sad decline, in former years, of the number of candidates for the ministry. This discovery aroused the Church, not only to *seek* out the cause but to *apply* the remedy. Since the establishment of denominational colleges the ranks of the ministry are rapidly filling up. The Pulpit, as a field of power, usefulness and honor, has been vindicated, and our educated young men are seeking admission in her altars.

This last argument triumphantly justifies the Church in all the educational means she has adopted, and should stimulate her to higher aims and nobler efforts in this interesting and momentous cause. It is her duty to redeem colleges from the odium that has hitherto attached to them, that "they *crucify Christ* between two thieves—mathematics and the classics." She can yet make improvements in the science of teaching, baptise it and imbue it

with a spiritual nature, so that every Professor shall, like the harbinger of Christ, point to the Great Teacher, and every student shall be constrained by the power of an inward and irresistible conviction to say, I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord.

This is a work of such difficulty and magnitude, that it must call into requisition the wisest heads and warmest hearts. Whatever additional appliances the Trustees, in their wisdom, may adopt for the better and speedier attainment of this great desideratum, the Faculty, to the best of their abilities, will endeavor to execute. Then will LaGrange Synodical College be a monument to your wisdom and benevolence—a tower of strength to the Church, and a fountain of purest blessings to succeeding generations.

(Thanks to the audience for their respectful and patient attention. Dismissed.)

CHARGE DELIVERED

BY

REV. JAMES PAINE.

Gentlemen of the Faculty:

As I address you by the appointment of my brethren of the Synod, you will not look upon me as arrogating to myself any authority or qualification to instruct you, touching the nature of the duties and responsibilities of the offices into which you have just been so auspiciously inducted. Indulge me, however, while I remind you that the duties and responsibilities of the offices now assumed, and with which you are now invested, are weighty and momentous. To you are committed the cherished interests of this infant Institution—of this loved school of our Synod—the object of so many prayers and self-denying labors—around which so many fond hopes cluster, and to which we look with such intense anxieties.

You have been elected, gentlemen, with great unanimity to take charge of this College. And we take pleasure in saying that we have the fullest confidence in your abilities and qualifications to impart useful knowledge to our sons—to train them for much usefulness—to develope by a thorough course of mental and moral culture, and the exercise of wholesome discipline, those faculties with which God has endowed them. In the performance of these arduous duties your intensest energies will be taxed, and your highest wisdom called into requisition. But be encouraged, you have the prayers and sympathies of your brethren, and I trust for your success they will avail much.

Let me remind you again, that a College is, or ought to be, a religious institution—that your great duty is to teach. Government and discipline are indispensable items or elements in the success of any institution, but after all, they are subordinate to the master function of teaching. The Great Teacher has com-

mitted this office and interest to the Church, and whatever form it may assume, whether it be literary, scientific, or theological,—whether it be from the Professor's chair or the Pulpit—the great duty of the Church is to teach. The command and the commission of the Master is, “Go teach.” In teaching, I charge you first—

1. To use unwearied efforts to inspire your pupils with a love of learning. Until this is, in a large measure accomplished, there will not be that close application to study, that diligence in the acquisition of knowledge, or those studious habits formed, which are essential elements of success. The most important object of education is to develope, exercise, strengthen and direct the several faculties of the mind. When these are well disciplined, the acquisition of every kind of knowledge will be easy; without this discipline, the accumulation of stores of knowledge will be of little value; or to speak more correctly, the mind which has not been properly trained, is incapable of acquiring the most important branches of knowledge. Sir Isaac Newton said, that he professed “no uncommon talent beyond an aptitude for patient thinking and laborious investigation.” But by what educational process or appliance is the mind to be developed, disciplined, strengthened, and trained, in order to secure the most desirable results?

We answer that it has been fully ascertained, that the study of the Latin and Greek languages has the best effect, not only of exercising the memory, but the judgment, and that the good taste of the pupil is most effectually cultivated by a thorough acquaintance with the ancient languages. The opinion which is hostile to the study of Latin and Greek as a part of liberal education, greatly mistakes the primary objects of education. Keep steadily in view the great truth that the great end or design of education is not the acquisition of knowledge, but a thorough training that will fit and prepare the pupil to acquire useful knowledge. The distinguished metaphysician, Dugald Stewart, gives a very striking testimony in favor of studying the ancient languages. He remarks that during many years employed in teaching mental and moral philosophy, he noticed, that such of his pupils as had been well drilled in the elements of the Latin and Greek languages, made the most rapid and solid progress in

the subjects belonging to his department. On the other hand, those who were not thoroughly acquainted with the languages, found great difficulty in arranging and classifying their ideas. They labored to great disadvantage, learning scarcely anything." And so it must ever be with those students who pursue a partial or irregular course. Let this College endorse no such procedure. The sending out of half educated men must damage your reputation. Half educated men can never add to your character. Besides, the time for the employment of dull axes and blunt hatchets is past. Hereafter, men of superficial education and meagre attainments, need not expect to rise as did men of this description in former times. Pre-eminence in any of the learned professions can only be expected now by those who are thorough and well-trained scholars. There was a time when there was danger of the learned languages being excluded from a course of liberal education. In some colleges the Greek language was dispensed with and some other substituted in its place. Even Yale was moved for a season by this ill-omened and silly conceit. But there is reason to hope that on this subject the darkness is past and the true light now shineth.

But again and in the second place—

2d. In educating, that is, in cultivating, training, exercising the mind, require and insist upon a full and thorough course in mathematics, as well as in physical, mental, and moral science. It has become fashionable with certain parties, to praise certain systems of education, and certain studies used in education as useful, practical, and denounce all other systems and studies as antiquated, unpractical, antagonistic to the spirit of the age. They regard trades and professions as the main business of life, as the chief end of man. They say that education is acquiring knowledge for practical life—that the gaining of knowledge is education, and that all the knowledge gained in education should be practical. In connection with these views, these utilitarians denounce the dead languages, mathematics and metaphysics as studies worse than useless. They are useless because not immediately applicable to the practical workings of every-day life. You need not be told that the gaining of knowledge is not education, although here made synonymous with it. This pitiful cry for practical education would destroy all education. That edu-

cation is the most practical and useful which, by a due course of training in the studies indicated, is found to give the fullest development to the faculties of the human mind. Several colleges have been carried away with this utilitarian folly, and some have with difficulty weathered the storm. We plead for sound classical literature and for a thorough training in profound mathematical and mental science. We have no sympathy with literary quackery, dreamy or transcendental nonsense. In conducting a course of liberal education, it is difficult to say how much time should be devoted to the languages, the mathematics, the physical and mental sciences, and the study of the Bible as a classic or otherwise. Each has its rightful claim and each demands serious consideration. The field of learning has become so extensive that every branch cannot be comprehended in a college curriculum. And it should be a fixed principle in education not to build a large structure on a slender foundation. Solidity and strength should never be sacrificed to variety. Some branches of knowledge must be omitted, or slightly touched, in our literary institutions. The rule should be to render the students thorough in the elementary and fundamental parts, and to add of others as much as can be comprehended in the time allotted to the course, still giving precedence to those branches which are the most important and useful. But let it never be said of this college as Henry Martyn did of his *Alma Mater*—that there Christ was crucified between two thieves, the classics and the mathematics.

Avoid extremes. Let your motto, if one you must have, be : *Nee dextrorsum, nee sinistrorsum*. An exclusively intellectual education is a misdirected education, and leads to ill-proportioned attainments in knowledge, and, by a very easy and obvious process, to the contempt of all moral influences. An exclusively moral education tends to fatuity and to an ill-balanced growth of the mental powers, by the over excitement of the sensibilities. An exclusively religious education may, and often does, produce fanaticism,—sometimes in the form of Monkery, sometimes in the form of Communism, and sometimes in the worse form of Islamism, if it do not take the directly opposite course and end in Atheism. There must be a proportionate enlargement and cultivation of the mental, moral and religious affections. The annals of the world—the experience of past ages—the events

and experience of our own, abundantly confirm all this. Facts have everywhere proved that the progress in mere intellectual development has been everywhere followed by the progressive increase of immorality, insubordination and crime. For it has ever been true, that "where great men are wicked there wickedness is great."

Now, this college has been erected and inaugurated for the purpose of combining a sound literature with moral and religious training. Not science without religion,—not religion without science,—*but science and religion*. This can only be done by a sanctified literature and a science baptized in the blood of Calvary. Nor do we desire that you should teach an offensive sectarianism. A narrow, bigoted, exclusive sectarianism is altogether foreign to the genius of the Presbyterian Church. The truth is, we have nothing to make us sectarian. The Confession of Faith simply declares how we understand the Bible. The Shorter Catechism and the Bible constitute our denominational machinery. As Presbyterians, as republicans, we sing—

"The Bible is our only creed,
Our only monarch, God,"

Let the religious instructions which you impart, the doctrines and duties which you inculcate, be of that type of living evangelical piety which have ever distinguished the Presbyterian Church.

To exclude religious instruction from our schools and colleges is madness. Religion is infinitely the most important and necessary part of an education. Leave this out, and it will be doubtful whether our schools and colleges will not do more harm than good, for sound morality rests upon religion as its only reliable basis. The truth is, that no education can be complete, even as it relates to the early history of the world, to ancient customs and nations, without the instructions of the Bible. The religious is the chief element in an education. For it is the religious principle that gives vitality to education, that renders it practically efficient for the highest good.

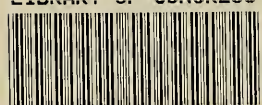
Religion there must be, to teach us our duty to God, our relations to eternity—to nerve us to higher and holier efforts and aspirations than the rewards of literary fame—to awaken in us a consciousness of our spiritual nature and immortal destiny.

Religion there must be, and it must hold a prominent place. To secure this, the Bible must occupy the foreground. It must not be a sealed book—it must not be thrown into a corner. Morality cannot be sustained without religion, nor religion without the Bible. Rome teaches a religion without the Bible, but what kind of a religion is it. It is the religion of ignorance and superstition—of prayer-books and beads—of credos and ave marias—of form and pageantry, rubricks and rosaries. There is no fundamental doctrine of the Bible that Rome has not corrupted. I rejoice that none of the foul leprosy of Popery is found on our garments. You have no facilities, no appliances, for the protection of morals apart from the Bible. By faithfully and diligently inculcating its great truths, you will secure the respect and confidence of an enlightened community—you will be instrumental in training, educating men for high and holy service in the world and in the church. What right-minded man expects a college to succeed—to prosper—from whose curriculum the Bible and the religion of the Bible is excluded. This would be to gather grapes of thorns and figs of thistles. The thing has been fully tested in many colleges, and in no place with fairer prospects of success than in the University of Virginia. More than thirty years ago, under the most favorable auspices, it flung its infidel banner on the breeze. With magnificent buildings—ample State patronage—with professors of European celebrity—with the nation's idol as its chief patron, it commenced its career. After years of painful trial, it proved a miserable failure. Infidelity was “weighed in the balance and found wanting.” Its policy was wisely abandoned. The Bible, the chaplain, the pious professor, took the place of ribald and ruinous skepticism. How is it now? I am proud to say that it stands on the foreground of American colleges, with more than six hundred students—a large number of whom are followers of the Saviour. The separation of religion from secular education is not only impracticable, but positively evil. The choice is not between religion and no religion, but between religion and irreligion—between christianity and infidelity. “It is all idle,” says Mr. Webster, “it is a mockery and an insult to common sense, to maintain that a school for the instruction of youth, from which

christian instruction is excluded, is not deistical in its purpose and tendency." Again he says; "It is in vain to talk about the destructive tendency of such; to argue upon it, is to insult the understanding of every man. It is mere, sheer, low, vulgar, ribald deism and infidelity. It opposes all that is in heaven and all that is on earth that is worth being on earth. It destroys the connecting link between the creature and the Creator—it opposes the great system of universal benevolence and goodness that binds man to his Maker."

A word on Discipline. In every well-ordered society there must be rule, authority, government. Do not advertise that the government of this college is parental, for in these days that is equivalent to no government, except it be that the children govern their parents. In the exercise of discipline be kind and firm. You have good and wholesome laws—see that they are observed. Require of every student a strict obedience to college laws and regulations. You must preserve good order, and insist upon upright, moral deportment. Without these you must fail—without these you will look in vain for close application to study. Do not hesitate to dismiss from your college any young man who is endangering his moral welfare by the formation of bad habits. In no case suffer an idle, disorderly, immoral student to continue in your institution, unless he amend his conduct after being duly admonished. Nothing is gained by the retention of incorrigible idlers. Send them home. It is better that they should loaf at home than about town or college. One idle student may do much mischief—produce much disaffection and insubordination. "One sinner destroyeth much good." Treat your pupils as gentlemen, and if any should not demean himself as such, send him home. You must have order. "Order is Heaven's first law." You cannot succeed without it, and in order to secure it you must exercise discipline.

Thus, gentlemen, I have endeavored to mark out your great and glorious work, and have ventured a few thoughts on the best means to accomplish it. The blessings which are to flow from this college are not the blessings of a day, of a year, of an age—but must tell upon eternity. May you be greatly successful in accomplishing a great work for the world and for the church. And oh! that this institution may be as a fountain of living waters, from which shall go forth many streams making glad the city of our God.



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